

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

[From the Missionary Herald.]

GREECE.

EXTRACTS FROM THE JOURNAL OF MR. KING AT ATHENS.

Aug. 26, 1832. Towards night, a young man from Zagora, in Thessaly, came to me with a letter from the demogerontes, and the directors of the schools in that place, begging assistance in books and lessons, for the school of mutual instruction, and said he had come expressly for the purpose of procuring books, and had no other business whatever. After reading the letter, I requested him to call on me the next morning.

To-day a man arrived from Thebes, and informed me that on the way, he and two others had been attacked by thieves, and robbed of nearly all their money and clothing. At this time one cannot travel without great danger.

27. The young man from Zagora called, and I furnished him with a number of New Testaments, a set of reading lessons, and a variety of small books and tracts for the schools in that place. His name is Constantine Apostoles, and he is the brother of a young man by the name of Sophocles, who is now pursuing his studies in America. The Lancasterian school in Zagora, he informed me, consists of 115 scholars, and the Hellenic of eight.

The following is a literal translation of a letter received by Mr. King from the demogerontes of that place, acknowledging the books which Mr King sent them by the messenger. It illustrates the character of the people, and shows what titles they make use of, as well as the gratitude they express for means of educating their children. The man, who brought the letter, stated, that when the books were received, the bishop assembled the people in the church, said prayers, and made an address, and that there was great joy among all.

"Zagora, October 26th, 1832.

"Most venerable, most learned, and most revered among the Priests, Papa, Mr. Jonas King, your holy right hand we devoutly salute, the God of heaven we beseech to guard and keep undisturbed the health of all your family, for many years. Amen.

"The greatest kindness have you shown to those who will owe you everlasting obligations; but power of letters is not sufficient to thank you properly for

such liberality and nobleness of your soul. I dare say, that not the pen of the writer is sufficient to note the obligation we are laid under by so many favors and gifts as we received (through Mr. Constantine Apostoles,) from your love, whether it be from your society, or from your country. We ought to express our gratitude in a better manner for such goodness; but who can make returns analogous to such a heart, which never learned any thing else except kindness every day to the poor Greeks, and those of our persecuted nation, half dead from innumerable deadly wounds, (according to Benjamin, the wise.) Your gifts are favors granted from a foundation and satisfaction, we give you a list of such thing as we received from you, most reverend and benevolent soul."

[Here follows a list of the books, gospel, tracts, &c. sent.]

"Now, with shame we write, that the splendor of a noble person seeks not but to do kindness, and to hear with joy the petitions of his friends. And, as that admirable painter, Apelles, counted that day as no day and without light, in which he had not drawn at least two lines, so it is with you when you have not found an occasion to use kindness. This excites us, the demogerontes, and those rayalis of Zagora who are plunged in the darkness of ignorance, again to have recourse to the fountain of favors, beseeching you to make a happy termination of the work you have commenced, (and if that should be burdensome, do not consider it as the consequence of impudence, but of a friendly boldness,)—that is to send us sixty slates and one hundred pencils, and if possible, some new books of any kind. And we send you two pair of stockings, and twenty-five oaks of figs; a gift indeed not worthy to send to you; still, receive our gift as the gift of the widow mentioned in the gospel, that the poor Greeks may pray [for you;] and may no unhappy event, or any bitterness, ever disturb the tranquility of your days; and may that cruel fate not cut the thread of your life, until you arrive at and fill up the days of the long-lived Nestor.

Depending on your friendly disposition we are the obliged demogerontes of Zagora, in Magnesia.

SANDWICH ISLANDS.

Interesting items selected from the Missionary Herald.

Introduction of new Missionaries to the Government.

On the 18th of May we had the happiness of presenting the reinforcement ceremoniously to the king and chiefs of the islands, and I, as interpreter, of expressing the salutations and affectionate welcome of

the government to the new teachers both men and women. The king acquitted himself honorably on this occasion. His royal residence was carpeted anew for the purpose with Nihau figured mats. About forty painted chairs were placed, to furnish seats, on three sides of a regular parallelogram, the king's being in the middle of the shortest side. He rose and gave to each his hand, and we were seated, thirty-two in number, on the long rows of chairs, a formidable array of missionaries, such as probably never before sat together in the court of an earthly prince. We were joined by captain Swain, who brought the reinforcement, and by captain Brayton of the ship *Ann*.

Kaahumanu, on whom we waited at her own house, was very ill. She had just returned from a tour to the windward on the business of the nation, where she would probably have remained longer, but for her desire to be present at the arrival of the expected new teachers and fellow-laborers. She had sent by me her aloha to them while yet on board the ship, almost as soon as they had dropped their anchor. She now took each of them by the hand, and, though subject to considerable pain and weakness, saluted them kindly, expressed her satisfaction at their arrival, covered her face with her handkerchief as she sat in her armed chair, and wept tenderly.

Dr. Chapin expressed the sympathy that his associates felt for her in her sickness, mentioned the dangerous sickness which several of their number had on board, and the goodness of God in so far restoring them, and bringing them safely to land, expressed hope that he would also grant his blessing on her and restore her; assuring her that they had come to her as her children to seek her good, and the temporal, spiritual, and everlasting good of her people. She replied, "That is the one *manao* (single object) of all."—*Letter from Mr. Bingham.*

Extracts from an Address to the Missionaries.

On the first Sabbath after the arrival of the *Averick*, an address was delivered to the members of the reinforcement by one of the first missionaries. A few extracts follow.

You are at present in circumstances exceedingly unfavorable for forming a just estimate of what has been achieved, or of the actual state of things throughout the islands. No stranger should make up his mind in a day. Suspend your judgment for a season, and labor patiently with us, till you are acquainted with the people, and their former habits and customs, their present vices, and their present virtues; or your estimate of what has been done may be too high, or it may be too low.

I may be permitted to say, in respect to the observance of the Christian Sabbath, that as a general fact secular labor and amusements are laid aside on this sacred day. No stages run on the Sabbath; no horses travel to promote the pleasure or gain of men in worldly pursuits. No vessels belonging to the natives leave port on the Sabbath; no canoes move on the Sabbath, except to and from the place of worship. The stillness of the Sabbath throughout the islands marks it as a sacred day of rest.

I may also be permitted to state that the cause of temperance has gained as much in this country, as in the happiest town, village, or community, in the

happiest country in the world. Not that we claim to be as perfect, but that the actual gain in point of temperance, in respect to the native population, is as great.

To these facts I would add, what is thought to be a moderate estimate, that 50,000 of the adult population of these islands are ready to receive your instructions as soon as you can speak their language; 50,000 who are already learning something of the gospel, and who appear to regard Christianity as the true religion, and are willing to hear its preachers when they have an opportunity. About 1,000 it is hoped have passed from death unto life, and about half that number have been baptised and admitted to the fellowship of the churches.

Interesting Scenes at Lahaina.

Mr. Richard's sickness was rheumatic fever. He was for several months occasionally exercised with severe pain, which attacked by turns every part of his body. Nearly three months of this time he was confined to his bed, quite helpless as a child. For several days I viewed his situation critical, and life seemed dubious. The chiefs who were unwearied in their kind attentions, dispatched a vessel for Dr. Judd.—He was at Kauai, and Dr. Rooke, an English physician at Oahu, kindly offered to come up. As his symptoms continued alarming, and Dr. R. could not well continue long, another vessel was dispatched by order of Kaahumanu (who had heard of Mr. Richards' dangerous sickness and had come up from Honolulu to visit him,) to Kauai to hasten Dr. Judd with all possible speed. Nothing could exceed the kindness of the chiefs and people on this occasion. They called frequently to inquire after the health of their beloved minister, and when they saw, as they were quick to observe, anything unfavorable, their sorrowful faces and tears evinced a grief which was far from being dissembled. Kaahumanu was often in the sick room, and though unwell herself, would often assist in raising Mr. R. in the bed, administering food and medicine, and changing his position; studying in every possible way to alleviate his distress as the most kind and tender mother would have done. While on this visit of kindness appeared the first indications of that disease, which terminated, shortly after, her very valuable life. My dear husband began to convalesce soon after Dr. Judd's arrival, and though he was feeble in the extreme, it was thought advisable that he should go down to Oahu to attend the general meeting in June. Mr. R. was at Oahu when Kaahumanu died, but was not able to watch by her pillow, as she had watched, a few weeks before, by his. Other hands were allowed the privilege of administering to her comfort, and conducting her steps to the verge of Jordan, where, the struggle past, her triumphant spirit soared away to be with Jesus.

Mr. R. had watchers a long time. One of the faithful natives, who often watched by the sick bed, a domestic in our family, and the husband of Kuikona, of whom I have spoken in some of my letters, has since died. He gave evidence of piety and we hope is now among the redeemed in heaven. His complaint was in the ear; and we did not consider him dangerous, until his reason had fled forever. He survived but a few days after this. The last words I heard him say were relative to his work in the family; expressing

great regret at the trouble it had occasioned me, saying, "Love to my work." So anxious was he to do every thing he was told, that he often rose from his bed to attend to his duty unknown to us, and perhaps exposed his life in so doing. I have never seen his equal in honesty and faithfulness among the natives employed in any of our families. That night, after leaving me, he retired to his little cot, but not to sleep, as he rested on his hard bed, he was so engaged in studying the Scriptures till a late hour, with one finger at the same time pressed into the pained ear.—This was the last night he enjoyed that privilege.—We cannot but hope that the word of God has proved a savor of life unto his soul, and that the reward of the faithful steward has been given to him, who, instead of hiding his talents in the earth, gained ten.—The funeral scene of this faithful servant will long be remembered at Lahaina. His wife is apparently under deep religious impressions. She remembers with anguish all he has said to her to turn her heart from the love of sin to God. All the natives in our families at this station appear unusually serious. I have laid down my pen more than once, since taking it up, to direct some of their inquiring minds to Jesus, who has invited the weary and heavy laden to come to him for rest.—*Mrs. Richards, to a friend in this country.*

Encouraging prospects among the seamen.

Capt. B. during his last cruise came to the resolution to take no more whales on the Sabbath. After forming this resolution he was singularly tried by seeing whales chiefly on the Sabbath for several weeks; but holding, with his first mate, who is also regarded as a pious man, to the resolution not to take a whale on the Sabbath if he got no more during the voyage, he at length had as many shewn him on the six days as he wanted, has filled his ship, and will shortly sail for America.

Himself and ten men have, during the last cruise, been prompt in attending to the verse-system, which he became acquainted with here, last spring. Not a word of murmuring among the crew against the successful experiment of taking no whales on the Sabbath.

We have good news from the shipping at Lahaina. No run on shore, 150 seamen, and all the captains, 14 in number, attending church. Their conferences are solemn, and God is evidently there.

These circumstances are exceedingly encouraging. I have marked the movements of the wind at different times. It is my opinion that, now, at this very hour, there is a special spirit of prayer in the American churches for seamen in this quarter of the world. If facts are recollected by you when you see this, may I not be informed? If the churches at home are ready to sustain the preachers for seamen and missionaries to the heathen, send them forth every where.—Prison doors and brazen gates will be thrown open before them.—*Mr. Bingham's letter, dated October 30, 1832.*

RENEWAL OF PERSECUTIONS AT RANGOON.

Extract from a letter received in Boston from Rev. Mr. Jones.

"Mr. Kincaid had established two schools there,

and left them for a week or two. The barbarous governor of the city called one of the teachers, and in an angry tone demanded if he taught the Burmah children '*Jesus Christ's Religion*?' On being answered in the affirmative, he was ordered to be thrown into prison twenty-four hours—beaten on the back and breast—pay 30 Rupees, (about 14 dollars) and sent away from the city. The parents of the children were also fined 3 Rupees for each child sent to the schools. The other teacher was concealed. As the teacher who suffered, was a member of the church, the disciples here and the Missionaries have made up the 30 Rupees by subscription, and we have but little doubt but that this affair, though deplorable in itself, will turn out for the furtherance of the gospel. It will make some noise, bring Christianity before the minds of some who hitherto 'cared for none of these things,' and thus excite more inquiry. Our Savior reigns, and will make good his promise that all things shall work together for the good of his people.—*Christian Watchman.*

Miscellaneous.

[From the Sunday School Journal.]

SPEECH OF THE HON. P. D. VROOM, AT THE ANNIVERSARY OF THE AMERICAN SUNDAY SCHOOL UNION.

It appears to me, Mr. President, that every one who has listened to the eloquent and interesting report which has just been read, must be deeply impressed with the importance of Christian union and concert, in carrying on successfully the work of love in which we are engaged, and must see how beautifully this united effort accords with the true spirit of Christianity, as manifested in the first and purest ages of the church. It is a delightful contemplation—eminently calculated to warm our hearts and stimulate our exertions. That we may indulge in it for a few moments, permit me to offer, for the consideration of the meeting, the following resolution.

"Resolved, That a union of various denominations in the prosecution of an enterprise of common interest, (as the establishment and support of Sunday-schools clearly is,) well accords with the spirit of primitive Christianity, and happily illustrates the nature and influence of the holy religion of peace and love, which our Sunday-schools are designed to inculcate."

When the Christian religion first blessed our world under the dispensation of the gospel, it came to us as a dispensation of love. The time was propitious, for it was a time of peace. The nations of the earth were reposing for a time from their labors of blood. The doors of the temple which heathen idolatry had erected to the fancied god of arms were closed; and the driving storms produced by human and sinful passions were comparatively at rest. Then appeared the messenger, saying, "Prepare ye the way of the Lord, make his paths straight." And then came the Messiah—the Prince of peace. And when on the eventful annunciation, the shepherds on the plains of Bethlehem would have fled for fear from the glory of the Lord, the celestial hosts in strains of matchless melody quieted their fears; and they listened with delight to the heavenly anthem which proclaimed peace on earth and good will towards men.

The primitive Christians were men of peace. They imbibed largely the spirit of their Master, and beautifully exemplified in their lives the principles of the religion they professed. One spirit actuated them all, and they had emphatically "one Lord, one faith, one baptism." This blessed spirit prevailed for a time throughout the whole church, and under its strengthening influence the disciples and apostles went forth with success, and the church multiplied exceedingly. Faith rested herself on the sure foundation stone, which is none other than Christ; hope reared the edifice; but charity, Christian love, was the top stone of the building, its brightest and most enduring ornament.

It has not always been so. The various ages of the church have been marked by characteristics deeply humiliating to the Christian. And ever since the reformation, when light shed its influence over Christendom, how feebly has the church reflected the image of her great and glorious head. What divisions and dissensions—what want of charity—what bitter and unseemly strifes have marred her beauty, disturbed her peace, and distracted her operations! And even in our own day, what cause of sorrow is it, that those who are without, cannot always say of us as was said of the primitive disciples, "See, how these Christians love one another!"

But there is reason to hope for better things. The present century has witnessed a wonderful revolution in Christian sentiment and feeling. The various denominations that were formerly as widely separated as though they never calculated to meet in one common home, are gradually approximating. Their prejudices are yielding to a better and nobler spirit, and they are beginning to meet on common ground in the propagation and defence of those great principles that form the basis of their security and hopes.

In the institution of Sunday-schools, and the exertions, now making in support of the Sunday-school cause, we see a touching exhibition of the fruit of that nobler and better spirit. The grand object in view is the instruction of the young in gospel truth. They must be made acquainted with the Bible, as the word of God and the way of salvation. To this almost every denomination now yields its assent, and affords its co-operation. All acknowledge the Bible to be the work of inspiration, all admit its saving tendencies, and all agree that youth is the season when religious instruction should be communicated, and when it is most frequently blessed and sanctified to the heart. Here is the humble cause of Sunday-schools; they come together as members of the same family, offering up their prejudices on the altar of that charity which "hopeth all things," and commingling their prayers to Heaven for a blessing upon their common enterprise. How forcibly does the occasion on which we are convened, and the scene now before us, remind us of the days and the spirit of primitive Christianity! Here we see the followers of Luther, and Calvin, and Arminius, forgetting—no, sir, rising above their characteristic distinctions, and glorying in the humble, but comprehensive, title of the followers of the Lord Jesus. The great work before them is the salvation of souls; they feel its importance, and they come up to it in the broad character of Christians, seeking no other distinction,

knowing no higher honor. Oh, sir, how refreshing is the sight—how delightful the experience!

And in this, Mr. President, what a beautiful illustration is presented of the nature and influence of our holy religion. It is a religion of knowledge. It enlarges, dignifies, and ennobles the mind, as well as sanctifies the heart.

It is a religion of love. It embraces the whole human family within the circle of its benevolence, and will never rest satisfied till all are redeemed from death.

It is a religion of peace. It binds together in tender and endearing ties all that belong to the family of Christ; and all its tendencies are heavenward.

It is a religion of good works. "What wilt thou have me to do?" "Where shall I labor in the vineyard?" How shall I manifest my gratitude for unmerited grace, is the language of every heart that has experienced its power.

It is this religion, in the purity of its spirit, that has given birth to our Sabbath-schools. When we see who they are that are concentrating their strength in aid of these institutions, and how signally their efforts have been blessed, we may justly conclude it is not the work of man alone. No, sir, the spirit of the Lord, which in the early ages of the church bound together the founders of Christianity, supported them in every good work, and sustained them under every trial, is now in these latter days also in the midst of his people. What but this spirit of peace and love could have shed such healing influence over the hearts of so many denominations of Christians, and brought them so delightfully to harmonize in the work of Sabbath-school instruction? What but this could have opened so many hidden sources of charity, thawed so many frozen hearts, and nerved to vigorous action so many arms that were palsied by sectarian exclusiveness and bigotry?

And it is this same blessed religion that our Sunday-schools are destined eminently to promote and extend. They are not designed in the work of grace to be mere effects from good causes; passive and inoperative in themselves. Nor yet dim reflectors, throwing back in doubtful and flickering rays the light they receive. Their peculiar province is to communicate this light to the world in all its brightness, through the medium of the rising generation. They are favored instruments in the hands of the Great Teacher above, to impart the knowledge on which rest all our hopes of happiness, and to impart it at a time when abiding impressions are most likely to be made. Like the messenger of old, they prepare the way for the Spirit of the Lord, and the regular administration of the gospel; and their healthful savour is spreading over the world.

Sir, I would not in this presence attempt to demonstrate the importance of Sabbath-school instruction. The time for this has gone by. None who have seriously thought of it will venture to deny its value. All that are engaged in the delightful employment, and I rejoice that there is such an army of witnesses, will attest to its influence not only upon those committed to their care, but upon their own hearts and consciences. The patriot and statesman, as he sees the little bark of freedom topping on the rough surges of public opinion, regards it as one of the anchors that shall eventually secure her safety. The

Christian views it as a great lever that shall effectively aid in overturning those mountains of sin, whose black shadows still rest upon our wicked earth. All say, it is good. What it has already accomplished, how many souls it has already saved, the light of eternity will disclose.

The spirit that is now multiplying our Sunday-schools and issuing from them in every direction, will not return unto us void. It will be sent from those very schools in a thousand channels, and refresh and strengthen us in the work yet to be accomplished. The field is just beginning to be occupied. The great valley of the west, which owes more than four thousand of her schools to the exertions of this Union, is far from being supplied. The whole south is waiting for our aid. And what are these, nay, what is our whole land compared with the desolations and waste places in other portions of the world?

The work truly is great, but its magnitude shall not press us, or chill the ardor of our exertions. The spirit of union which now animates us, will bind us together in broader and stronger bonds, and incite us to nobler efforts and costlier sacrifices. With the great apostle of the Gentiles we shall say, in strong faith, we know in whom we have trusted, and his promises are sure.

And in the fulfilment of his promises, the work will go on to its final accomplishment. The whole earth will be subdued to the dominions of the Savior. The union of effort and zeal that now prevails, partaking largely, as we hope, of purity of faith and singleness of purpose and devotion, that characterized the primitive Christians, will increase in efficacy and zeal. May we not hope that the time is at hand when the bitterness of Christian warfare shall pass away, when the spirit of brotherly love which is uniting the hearts and prayers of so many denominations in the cause of Sunday-schools, shall, by the influence of these very schools, be infused into every other Christian enterprise, and roll on and press forward till it shall spread its mantle over the whole earth.

Then in the end, as at the beginning, there shall be peace. Then shall be heard again the song that first broke sweetly on the ears of the Judean shepherds; and every nation and people shall catch the sound; and the mountain and the valley, and the everlasting hill, shall echo and re-echo it in strains of rapturous devotion, "Glory to God in the highest, on earth peace, good will towards men."

DAVID BALDWIN;

OR, THE MILLER'S SON.

[Furnished by a Clergyman for the Pastor's Journal.]

The father of the youth who forms the subject of the following narrative is a respectable miller in the county of Kings, L. I. He has for several years past occupied one of those numerous mills, moved by the tide-waters of the Atlantic, which stand along the bays indenting its south western shore. The wide expanse of land and water, which these locations usually present to the eye, the noise of the waves, the tumultuous roarings of the ocean, with the occasional terror of the storm, are admirably calculated to give a philosophical, if not a religious turn, to a reflecting mind.

At one of these mills the youth alluded to was brought up. He was born in the autumn of 1810. His opportunity for receiving an education was nothing more than what a common district school afforded. But breaking through all the local disadvantages of his situation, he made very respectable attainments in literature and science. With the exception of the Latin and Greek languages, the study of which he was about to commence, he surpassed in general knowledge most of the youth who yearly issue from our schools of law and divinity. The native powers of his mind were of the highest order. Strongly intellectual, he was able to grapple with any subject to which his attention was given. In the accomplishment of his purposes he appeared to be entirely, and immovably tenacious of the opinions he embraced; nevertheless he was kind and condescending in his feelings, sober, quiet and industrious in his habits.

The constant resort to his father's mill, by the inhabitants of the adjacent country, for the space of several miles, rendered it a position extremely favorable for exerting an extensive influence; but most unhappily, as it appeared to us, for the interests of the Christian religion, and for the souls of many who admired his character and talents, he embraced that system of opinion which regards the Bible as a fable, and Jesus Christ our blessed Saviour, as an impostor. On this subject he seemed to be poisoned to the inmost soul; he appeared to embrace these soul destroying opinions with all his heart; they absorbed his whole mind, and completely warped his understanding, in other respects remarkably good, and perverted his judgment, otherwise remarkably clear. Here the pride of the carnal heart was fully displayed, and the perversion of our fallen nature, the most clearly manifested; he became thoroughly versed in the whole system of infidelity; he knew all the objections and arguments, which for two hundred years past the infidels of Europe and America, have been using against the Bible. Over these he pored by night and by day; he knew which were strong and which were weak, and at what part of the sacred Scriptures each was leveled; at the same time he had acquired no small degree of adroitness in applying them. Indeed it is rare to find a Christian more thoughtful, or one who studies his Bible with so much care and eagerness of soul, as he studied the arguments and objections which infidels have every where been bringing against it.

How long it is since he began to embrace these dangerous opinions, or drink in this soul-destroying poison, we are unable to say. It is now nearly three years, since we ourselves first became acquainted with the mournful fact. Passing from the house after conversing with the family, I perceived him standing at a little distance by himself; I stepped aside and addressed a few words to him on the subject of religion. He immediately replied that his views of religion were very different from mine. I asked him if he knew any other way of life than that which God in the Bible has revealed, or any other Saviour for fallen man than Christ. He replied that he did not believe the Bible to be the inspired word of God, neither did he believe that Jesus Christ was in any respect a Saviour, or that man had any need of salvation. I expressed my surprise and astonishment at the declaration of

of such sentiments, and affectionately admonished him of their sinfulness and danger. As time and circumstances did not then admit of discussion, and knowing his vigorous powers and unyielding nature too well to believe that he would surrender his views without an effort, I requested an interview with him at some future day. To this he assented. Having an errand soon after at his father's mill, I found him alone, and then, with no other ear to hear than the ear of Jehovah himself, and with no other eye upon us than that which searches the heart and tries the reins, the discussion of this momentous question commenced. These discussions were continued in the same place from time to time, during the period of several months, until we had traveled, step by step, over the whole system of infidelity.

Hume's metaphysical argument, alleging that miracles were not susceptible of proof, he seemed to regard as his strong hold. After I had thought its sophistry, its want of philosophical soundness, even in its first principles, had been clearly exposed, he would still cling to it, with a pertinacity plainly showing it to be a cherished favorite. At one time, whilst earnestly engaged upon the external evidences of a divine revelation, he remarked with energy, that he would not believe the Bible even if there were external evidence sufficient to sustain it. Why not? I inquired. "The matters contained in it, and recorded as facts, are so unreasonable, so inconsistent, so foolish, and so much at issue with our ideas of truth and propriety, and no man unblinded by superstition or prejudice can possibly believe them." What are these facts? I asked; will you please to name some of them? He mentioned several, but soon fixed upon the conversion of Saul of Tarsus, showing by his comments that it made the strongest impressions upon his mind, and that he viewed it as the most extravagant of them all. I replied that it was a fact as well attested as any other fact in history, and although there was something unusual in the occurrence, yet there was certainly nothing unreasonable. As you acknowledge God to be the creator of the human soul, there can be nothing unreasonable in saying he has power to renew or change that which he has power to form. If he fashioned it once, he must surely have power to fashion it again, or turn it whithersoever he will. Here he reverted immediately to the principles of Hume's proposition, saying, that such a conversion must be a miracle, and miracles were not susceptible of human proof.

In one of those excursions I was frequently making to the mill, the weather being extremely boisterous; the roads were filled with mud, and ice, and snow; a blackening train of crows were beating in the adverse winds above, while endeavoring to make their way from the adjacent island to the main; every thing was calculated to forborne sorrow and fill the mind with gloom. When I arrived, I said to my young friend, with a serious air, I was thinking as I came along what a gloomy world this is! It appears to be full of difficulty and trouble, I had concluded that if your views were only correct, it would be much better for us all to get together, and administer to each other a portion of some fatal drug that would lay us asleep for ever; it will only be a sleep you say, and why not go to sleep at once? After we have struggled through difficulty and sorrow for years, you tell us it will only

be a sleep at last; if so I can see no reason for continuing the struggle any longer. When he recovered from the first emotions of surprise, which this strange salutation had occasioned, he replied "we must take the bitter with the sweet." But the sweet is of short duration, the bitter seems to constitute by far the largest portion of the cup, I continued. Seeing to what conclusion it must inevitably come, he adroitly returned the question, saying, "Will you please to inform me first what sustains you? why do you endure it?" Hope, I immediately replied—the hope of a world of blessedness to come sustains us; but you have no hope, you are constantly looking into the earth as the place of your final termination; on your principles you can comfort yourself with no higher destiny than that which pertains to the mere animal part of creation. But we think our present afflictions are not to be compared with the glory hereafter to be revealed. At another time, while engaged in argument, I asked him what advantages the world would gain, should these principles be universally embraced. They produce no hope, but take away many necessary and wholesome restraints. Taking away the Bible would be like lifting the flood-gates of vice. "I know it," said he, "the world is not yet sufficiently philosophical to endure the change. It would only be safe to emancipate our southern slave population by degrees; a similar caution, said he, must be observed in removing the restraints which the Bible has so long imposed upon the human mind." Unless, said I, the foundation of vice in the heart of man is completely dried up by the operations of that eternal Spirit, whom the Bible reveals, I fear these days of philosophical liberty can never arrive.

On another occasion, whilst deeply occupied on this all absorbing topic, I asked him if infidels ever prayed. He said, "he thought not; he never knew one that did, nor had he ever heard of such an instance." Are infidels, then, independent of their Maker? He replied, No! Is it not then unreasonable—is it not contrary to the common sense of mankind, that dependent beings should never thank that Being on whom they always depend? What would you say, to see a poor, helpless, suffering fellow creature by the highway side, ready to perish, and a man of wealth and benevolence passing by, touched with compassion, kindly relieved and supplied his wants, what would you say to see him receive the gift, and turn away with dumb sullenness from the kind giver? "I would say he was ungrateful, he ought to thank his benefactor," he replied. What would the common sense of mankind say? "It would say so too. But," continued he, "the case is not parallel; our thanks can add nothing to the glory of the Almighty, he is so far above us." Neither could the thanks of this miserable being by the high way side, add any thing to the wealth or respectability of his kind benefactor. But what is duty? And now, David, I wish to ask you a particular question, and I know your integrity too well to believe that you will deceive me in the answer. Do you ever pray? After some hesitation, his countenance at the same time betraying the emotions within, he answered, "no, I do not pray." Then I think reason must decide that that religion which leads the soul to God must be right, while that which leads it away from the source of all good must certainly be wrong.

I placed in his hands Faber's *Difficulties of Infidelity*, Leslie's *Short Method with the Deists*, &c. Paley's *Evidences of Divine Revelation* he told me he had read. But after all that had passed between us, the details of which, if written out, would fill a large volume, he still remained inflexibly firm. He appeared to be as immovable as the man who had placed his foundation upon a rock.

Believing farther discussion unprofitable, I told him that it must be left to affliction and death to test the truth and value of our respective principles; and from that time forward we ceased to agitate the question. I saw him frequently afterwards, but nothing was said respecting the evidences of divine revelation. In the mean time a disease with which he had been afflicted increased and finally assumed the consumptive form. He was constrained to relinquish business, and was soon after entirely confined to the house. During his confinement I called several times to see him, inquired after his health, and conversed with him respecting every thing else than that which occupied my mind, or held the deepest place in my heart. From a few hints which he inadvertently dropped in the course of these conversations, I perceived that his mind was unchanged, and knowing that he was rapidly descending to the tomb, I was grieved to see him sinking in that condition.

(To be concluded.)

REV. DANIEL BAKER.

Extract of a letter to the Editor of the *Charleston Observer*, dated Columbus, (Ga.) May 11th, 1833.

Mr. Baker's stay with us was short. He preached his first sermon on Friday evening, and his last on Monday evening following. Among the most prominent interesting items I would mention the apparent union of all denominations of Christians, during his tarrying with us. It being supposed from the interest manifested on Saturday evening, that the Presbyterian Church would not accommodate all who would be desirous to hear, our Methodist brethren, through the medium of a mutual friend, kindly tendered us the use of their spacious house of worship, for the Sabbath. The weather was fine, and in the morning and at night, the church was crowded; and there was displayed a scene interesting, no doubt, to angels—Ministers of three different denominations in the pulpit—and in the assembly, Baptist, Methodist, and Presbyterian, Saint and sinner, black and white, hanging upon the lips of the speaker, as of a common friend. During the progress of the meeting, the anxious were several times invited to meet apart from the rest of the hearers, for the purpose of conversing with the Ministers, and joining with them in prayer. These were solemn seasons, indeed! many were deeply affected, and asked what they must do to be saved. The plan of redemption was simply laid before them, and Jesus Christ pressed upon their acceptance. An encouraging number professed to close in with the kind offers of mercy, and publicly declared that they felt the preciousness of this glorious Savior. The conversion of two of those individuals was not only clear and satisfactory, but accompanied with circumstances of an intensely interesting character. These were two young men, inhabitants of Louisiana, then on a visit to their relations in

this place, after an absence of seven or eight years. They had gone out, destitute orphans, to the West; they had surprisingly prospered in a strange land; the Lord had given them families and friends—but, alas! they had not glorified him. So far from acknowledging his hand, and honoring him, they were of sceptical opinions, and disbelieved the reality of personal religion. But God, who had heard the importunate prayers of their widowed and aged mother, regarded them in mercy. By an interposition of Providence, which they now admiringly adore, they were prevented from reaching here at the time previously appointed; and when they had all things ready for their return homewards, they were delayed from one day to another, until the evening of the commencement of the meeting. Whilst waiting for the arrival of the stage, they were induced, in compliance with the request of their pious friends, to hear the first sermon. Under that discourse it is believed, they were both awakened. The purpose of returning was abandoned for the present; and with as much earnestness as I ever saw evinced, they began to seek favor of the God of their mother. In a little while, they both experienced peace of conscience and joy in believing. We have reason to believe there was joy in the presence of the Angels of God—we know there was unspeakable joy on earth. The pious mother's cup was full—she said with Mary, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior, for he hath regarded the prayer of his handmaiden."

A noble gift.—We learn from the *Verse Herald* that John Fine, Esq. of Ogdensburg, has given a *Bible to every sailor on Lake Ontario and the St. Lawrence*. It is supposed the number amounts to more than 500. In connection with these remarks the *Herald* says:—

It is a fact well known to every person in the least conversant with the navigation of the Lake, that great improvement has been made within three years in the morals of the Seamen, as well as in their general condition. Intemperance is almost entirely banished from among them, and the voice of prayer is more frequently heard from their lips than the imprecations of profanity. To what is this improvement to be ascribed? There has been a little Bethel preached in some of the ports, and tracts have been distributed on board the vessels; yet doubtless much of the good that has been done, may be fairly attributed to the presence, and the silent and hallowed influence of the Sacred Volume. Let other men of wealth follow the example of John Fine.—*Rochester Revivalist*.

THE BIBLE.

Bishop Warburton says in one of his letters to Bishop Hurd: "Take a plain man with an honest heart, give him his Bible, and make him conversant in it, and I will engage for him that he will never be at a loss to know how to act agreeably to his duty in every circumstance of life. Yet give this man a good English translation of Aristotle's *Ethics*, one of the most complete works for method of its kind, and by the time he has got to the end of it I dare say he will not understand one word he has been reading."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 15, 1833.

THE FOURTH OF JULY AND SUNDAY SCHOOLS.

The proposition of the American Sunday school Union for the employment of the 4th of July next, cannot but be regarded with interest by all good people. It is so simple and yet so benevolent. The idea is, that an invitation shall on that day be extended to every family in our country, to send all suitable subjects of religious instruction to some convenient Sunday school. It is so important, and yet so easy of accomplishment that no one can be disposed to throw it off, or find fault with it. It is to be hoped that ministers, or one or two spirited friends of the cause, will take it up as early as possible, (say to-morrow or next Sabbath, or early next week at the farthest.) It only wants a willing spirit; there is strength enough on the side of Sunday Schools to do ten-fold more on that or any other day than this plan will require.

The following extract from the annual report contains the proposition of the Board to the Society.

So far as our own country is concerned, there has never yet been a general, simultaneous effort to ascertain to what extent suitable subjects of Sunday school instruction can be collected. It is high time such an effort was made; and as some particular day must be assigned for the purpose, in order that it may be simultaneous, and as there seem to be no interests with which such an arrangement can interfere, the fourth day of July next is proposed.

If the proposition is well received, we shall hope that on Thursday, the fourth day of July next, every neighborhood in our land, where there is physical strength enough on the side of Sunday schools to do it, will be thoroughly explored; and may the providence and grace of God so favor the measure, that the sun of that day shall not go down upon a single dwelling in the United States in which the voice of a kind, judicious, Christian friend, has not been heard, inviting every suitable subject of Sunday school instruction to repair to the place where it may be had freely, as the gift of God, without money and without price.

The open air, a dwelling house, barn, distillery, workshop, factory, mill, sail-loft, brick yard, office, have all been improved, and either will still suffice for a place of instruction. And as for teachers, if our whole population, between the ages of 5 and 15 were to be in their seats on the first Sabbath in July next, we should have but about two pupils to each professor of evangelical religion. Hence it is obvious that a sufficient supply of teachers for classes of the ordinary size, may be had without trespassing on the repose of three fourths of the disciples of the Redeemer. And we should find many faithful and devoted teachers who are not professors, whose services would still further reduce the amount of labor. And, at all events, we shall throw upon the church of Christ in the nineteenth century—emphatically the age of revivals—the responsibility of determining whether the opportunity to train up a generation in the fear and service, and for the glory of God, shall be improved or lost.

The following are the resolutions of the Society:

Resolved,—That the proposed general simultaneous effort on the 4th of July next, to visit and invite all suitable subjects of Sunday school instruction to attend at some appointed place on the ensuing Sunday, (July 7th,) be commended to the ministers of the gospel, and the superintendents, teachers, and other officers, and friends of Sunday schools, and Sunday school societies of every denomination, for prompt and complete execution.

Resolved,—That the evangelical churches of this country are solemnly bound to furnish the means of suitable religious instruction to all persons, children and adults, who need and are willing to receive it, and that such provision should be made in sufficient season to meet the result of the effort proposed to be made on the 4th day of July next.

[For the Religious Intelligencer.]

RELIGIOUS INSTRUCTION OF CHILDREN.

Mr. Editor,—In a very respectable periodical publication, which is devoted entirely to the cause of religion, and so long ago as the number issued in March last, an interesting subject was opened but not concluded; and I have waited patiently, but in vain, for the promised information. The numbers of that journal not having yet supplied the explanation of the difficulty suggested, I beg leave to offer the matter to the consideration of practical men, through the columns of the *Intelligencer*, in the hope of obtaining a clear direction in a delicate point of religious instruction.

The question is asked by a parent, "how shall I convey to the minds of my children scriptural ideas of their guilt, danger and duty?"

This is no imaginary difficulty. Many pious fathers and other instructors, experience extreme perplexity in the choice of terms and illustrations to convey to the very young apprehension, some of the essential doctrines of religion. That of *total depravity* is the example suggested in the publication referred to, and the puzzle is thus fairly stated:

"If you call your son, and address him in the following strain, 'George, your heart is by nature wholly corrupt, and under the dominion of supreme selfishness. This whole principle of conduct must be eradicated by divine grace, and a new principle of evangelical obedience implanted in its stead,' George would stand amazed and confounded by such learned phraseology," &c.

There is no doubt that little George might as well be addressed in Greek, or Hebrew with any hope of his comprehending it, as with such language. But what is the proper and advisable substitute? That is the question not yet explicitly answered, or not so that the answer can be available for practicable purposes; and it is the question I take leave to propose to you and your correspondents.

The difficulty is often got over or through, by leaving the child puzzled and uninformed, till his ripening knowledge enables him, without direct instruction, to see through the cloud of ambiguous and figurative terms in which this important doctrine is so generally enveloped. But he is not always the only one that is perplexed. Suppose he asks his father, "What is Nature?" "Did nature make my heart, or did God make it?" "Did God make nature?" "What is my heart, is it the thing that beats so under my ribs?" "What is grace?" "What is evangelical?"—All these questions would severely try the skill of many a Sabbath School Teacher, and yet these terms are all in very common use among us, although they are nearly all of them figurative expressions. The parent is obliged to silence all inquiry, or else say, that nature is not the creator of the heart, unless we use the word as in the expression "the works of Nature"—where it means God. It is a word which as well as its derivatives, has a great versatility of meaning. We speak of the voice of Nature as suggesting only wise and virtuous precepts—the beauties of Nature as what we ought to love and admire—"a child of Nature," as a personification of guiltless innocence;—and yet we say that we are corrupt and wicked. Thus natural affections are so enviable that to want them is positively odious; natural duty leads to virtuous action only; things are quite 'right and natural' only when they are commendable; and we designate the worst imaginable atrocity as an "unnatural crime;" and yet we say the "natural man is wicked," &c. It is a grave practical

question, how we may avoid confusing a child's understanding by the use of terms so variously applied, and any person who is accustomed to deal with children and has found a method of making the doctrine of total depravity clear to the minds, would do an acceptable service by imparting it, for the benefit not merely of parents, but of such as desire to give a word in good season, as opportunities offer, and yet do not know how to make themselves understood. S.

FROM THE CANTERBURY SCHOOL.

Mr. Whiting—The following address is the composition of a young female of color, one of Miss Crandall's scholars. It does great credit to her head and heart, and may well cover with shame those who have endeavored (though I trust in vain) to break up the school. Yours, A. T.

My dear friends, it is with painful feelings that I arise to address you, but knowing that your sympathy is deeply wrought with mine, I cannot forbear. It is not until the present time that we have begun to enjoy that which our minds have long desired; viz. the advantages of a good education. But what suddenly overshadows that bright ray which began to beam upon us? It is prejudice—that dark misty cloud, which is born by selfishness and ignorance, in which our fair country is groping its way. From our land Justice seems to have taken her flight. Truth is hovering at a distance, as if afraid that she too should be forever hid in this dark chaos of deadly influence. Our ministers preach it, (no doubt through ignorance,) our lawyers plead it, our good men, our best men are frequently drawn to walk within its shade. But Duty with her constant appeals, approaches them, and in low whispers incessantly exclaims, "art thou willing that this cloud should overshadow thee? hast thou forgotten my command? Go tell the people that pride is coiling round their hearts, and strewing flowers in their way that are wet with drops from the cloud of prejudice; these the youth are sipping,—their tender hearts are growing cold and hardened,—the path in which they walk is laid across human beings, and they are crushing them to the earth, being, like themselves, guilty of no other crime than wearing a complexion, "not colored like their own." My friends, I need not say we are the people of whom Duty speaks. By our own feelings, we too well know the oppression we bear, we know that many among whom we dwell, have ever endeavored to debar us from every ray of light that would tend to show us that we possess equal rights and privileges with the whites. Neither have I need to say that those who thus oppress us are children of our common father,—for they, like us, bear the impress of Deity. To the rejoicing of our hearts, a few have obeyed the voice of duty, and stepped from within the shadow of prejudice, and are now pleading our cause, in the midst of persecution, with great success.

Take courage then, the prayers of our forefathers have reached the ears of Him who is able to dispel every shade of moral darkness that surrounds us. If the unrighteous law which has lately been made in this state compels us to be separated, let us submit to it, my dear associates, with no other feelings towards those that so deal with us, than love and pity. Being an inhabitant of the state, I am not yet compelled to leave, but my feelings are inexpressible at the thought that you will be obliged to do so; and that too, just at the commencement of pleasure which showed itself in every apartment of our abode. Love and union seems to bind our little circle in the bonds of sisterly affection. I trust the means of knowledge will yet be ours, and if we are compelled to separate, let us, adorned with virtue and modesty, earnestly and diligently pursue every thing that will bring respect to ourselves, and honor to our friends who labor so much for our welfare.

[For the Religious Intelligencer.]

ABOLITION AND COLONIZATION.

MR. WHITING—

Sir—I profess to be under the delusion of the "wild error" of wishing to see my colored fellow-beings freed immediately from the cruel bondage of despotism, and my white fellow-beings who are directly or indirectly engaged in this unhallowed business, from the guilt and danger in which they are involved; and unless your correspondent (*Probus*) handles his subject with more skill, I fear my disease will prove incurable. I do not intend to trespass on the liberality you have shown in opening the columns of your useful paper to so important a subject, by a long discussion. Your correspondent will find his chimeras ably refuted in a work entitled 'The West India Question,' for sale at Mr. Howe's bookstore, which I would recommend to him and to others. I feel wounded and grieved, to see men sitting under their own vines and fig-trees, surrounded with civil and religious privileges, with none to molest or make them afraid, comparing immediate emancipation from the physical and mental slavery of the South, to a father's turning his children into the world destitute and helpless. I do not wish him perpetual bondage, but I do wish that he might smart under the lash of a slave driver long enough to realize the difference between the privilege of gathering his dear children around him from Sabbath to Sabbath, and uniting with a beloved wife in training them up for heaven,—and the privilege of seeing them torn from his embrace, and sent into the four quarters of the land;—between the privilege of enjoying the fruits of his hard earnings in the bosom of his own home, and the privilege of toiling to pamper the luxury of a master's pride, under a burning sun; between the privilege of searching the scriptures and teaching his children to read them, and being kept in ignorance according to law, lest they should learn that God says, "Masters, render to your servants that which is just and equal, knowing you have a master in heaven," and "Do unto others as you would they should do unto you." And now for the appeal to be made to all the churches, on the 4th of July, to aid in freeing our country, at a vast expense of property and life, of a race of beings who have the sin of a different colored skin from ours. And for what? Because our pride and prejudice are so inveterate that we never can consent to do our duty to them, unless we remove them to such a distance, that if they should become enlightened and christianized they might not amalgamate with us. I have been disgusted with seeing the reception the efforts to ameliorate the condition of this people meet with—*Would you marry a nigger?*—by those sensitive nerves who feel no disgust at the reflection that God's law is violated to an enormous extent by unlawful intercourse with them. Yet these helpless "children of fourteen" are the "civilized and Christian people" to remove to Africa! If so utterly helpless, what will be the situation of their masters, who depend so much on colored hands that they can scarcely tie their own shoes? "Great evils can be cured only by gradual means," says *Probus*; for instance, intemperance, and various other sins, not excepting that of injustice, and oppression, and cruelty to the colored race.

I would recommend to *Probus*, and those who think with him, instead of adding to the opprobrium heaped on this injured race, to imitate the example of some of those wild abolitionists, who are laboring amidst the obstacles which interest and prejudice and enmity throw in their way, to elevate them from their degradation.

[We have taken the liberty to suppress some closing remarks which were appended to the foregoing article, as they

were calculated to injure the progress of the Colonization Society. We deprecate the evils of slavery, in all its bearings, as much as any one; and we are therefore unwilling to throw an obstacle in the way of the only practicable method, yet devised, for its abolition.—EDITOR.]

NATIONAL TEMPERANCE CONVENTION.

(Continued from p. 26.)

Saturday, May 26th.

The President took the chair at 9 o'clock, and the business commenced with prayer.

Mr. Miles of Harrisburg submitted a resolution for the consideration of the business committee, to have a report on the consumption of grain, or how the surplus produce might be disposed of.

Other resolutions for the same committee were also submitted—one to inquire into the causes of intemperance; another to report on the charges attributed to temperance societies, of interfering with politics or the slave question, &c.; another to request the ladies of this country to discourage, by every means in their power, the use of intoxicating drink; a fourth to report on the propriety of temperance almanacs; a fifth to have the names of the members enrolled without official distinctions, such as Chancellor Walworth, or Judge Darling; a sixth to request all professors of universities, principals of academies, and teachers in general, to form themselves into Temperance Societies, and to promote among their pupils the formation and objects of Temperance Societies; and a seventh to declare that to celebrate the 4th of July anniversary of Independence, with riot and drunkenness, is inimical to the principles of freedom, and subversive of the advantages of liberty.

Mr. Collier, of Washington, moved to re-consider the resolution adopted on the previous day, referring all resolutions to the committee of arrangement to be digested before being introduced to the Convention for debate. He had an elaborate report prepared on the nature, effects and proper organization of Temperance societies; had been a long time interested in the subject, and conversant with its details and bearings; had been the editor of the Journal of Humanity, the avowed organ of the American Temperance Society; was prepared to show the deficiencies in the present organization of that Society which laid it open to the attacks of assailants; and consulted with the committee on his report, but they would not commit themselves on the subject. He therefore moved that the order giving up all power in this matter to that committee be rescinded.

Mr. Edwards explained the relation between the American Temperance Society and the Journal of Humanity, which was only made the vehicle of the public communications of the Society, who are not however responsible for any article or paragraph in that paper but such as may have the signature attached to it of the official organ of the society.

Mr. Collier's motion was lost.

The debate on the series of resolutions yet undecided, and proposed by the committee on the preceding day, was then resumed. The convention had proceeded as far as the resolution to collect proper temperance statistics, which being important to the vital interests of the country, we shall give in full as adopted.

"It is recommended to temperance societies, and the friends of temperance of every description, to obtain as full and accurate statistics as possible; and to embody them for the benefit of the community in their annual reports; especially on the following points: What is the population; What number belong to temperance societies? How many have been added to them the past year? How many have renounced the traffic in ardent spirits? How many groceries and taverns are there in which ardent spirit is still sold? How many

drunkards have been reformed? How many persons are still drunkards? And how many not downright drunkards are yet addicted to drinking? How many persons continue to sell liquors, and what quantity is used? How many distilleries have been stopt, and how many are in operation? How many deaths have evidently been (or are supposed to have been) caused by intemperance? What proportion of pauperism and of crime is occasioned by strong drink? How many criminals committed or convicted are and are not drunkards? &c. And it is recommended that the results be communicated at the simultaneous meetings."

The 13th resolution was, that

The friends of Temperance throughout the country shall hold simultaneous meetings on the last Tuesday in February, 1834, to review what has been done during the past year; to consider what remains to be done; and to take up such measures as may be suitable by the universal diffusion of information, and by kind moral influence, to extend and perpetuate the principles and the blessings of temperance over our land.

The 14th resolution—to open a correspondence with all temperance societies, domestic or foreign, for the purpose of procuring (as far as practicable) meetings at the same time and for the same purpose throughout the world—passed unanimously; as also did the following, affirming that "Editors of papers and other periodicals who from time to time publish information on the subject of temperance, are rendering important service to the cause; and should all Editors adopt and pursue a similar course, they will render themselves the benefactors of mankind."

The 15th resolution is also of importance, and passed without a dissenting voice, viz:

That the prompt and united testimony of many physicians to the hurtful nature and destructive tendency of ardent spirit, has been a powerful auxiliary to the temperance cause; and should that respectable and influential class of our citizens all exert their influence to induce the whole community to abstain from its use, they will render themselves still more eminently useful to mankind.

The 16th resolution, concerning the previous operations of temperance societies, was ordered to be re-committed to ascertain the facts stated—that within the last six years there have been formed 6,000 temperance societies, embracing one million members; that 2,000 distilleries have ceased, and 5,000 merchants discontinued vending ardent spirit; that there are 700 of our vessels which do not carry it; that 5,000 persons within the last five years have ceased being drunkards, and have become respectable members of society; and that the uniform influence of the temperance reformation has produced these and other similar good results.

The 17th resolution, affirming it to be expedient for all temperance societies, in all countries, to unite their counsels and their efforts, to extend the principles of temperance throughout the world, was adopted; as also was the 18th, resolving that the fundamental and highly salutary influence, which promoting temperance must have on the merits and permanency of civil institutions, demands for it the countenance and active co-operation of every real patriot.

The 19th resolution also passed unanimously—that the influence of temperance on the intellectual elevation, the moral character, the social happiness, and the future prospects of mankind, is such as ought to secure for it the cordial approbation, and the united, vigorous, and persevering efforts of all the philanthropic and humane of every class, age and sex, throughout the world.

The last resolution warmly debated, viz: that the officers of the American Temperance Society, and of the several State Societies, be requested to act as a United States Temperance Union, to hold mutual correspondence and consultations, and with the assistance of the

friends of humanity, to take all suitable measures to carry into effect the objects of this Convention; to embody public sentiment, and by the universal diffusion of information, and the exertion of kind moral influence, to extend the principles and blessings of the temperance reformation throughout our country, and over the earth.

Mr. Collier of Washington endeavored to show that the genius of the American Temperance Society led to the aspersions that have been lavished on the cause of temperance as interfering with politics and religion, and the momentous question of slavery in the South. He therefore moved to postpone the resolution, for the purpose of introducing another, that a select committee of six persons be appointed to prepare a draft of a society, embracing in its constitution those principles of practice and organization that will entitle it to be truly termed a National Temperance Society.

Mr. Goodell of New-York supported the resolution, as did also Mr. Walker of Boston.

Mr. V. L. Bradford, (Pa.) strenuously supported the resolution of the committee, vindicated the American Temperance Society, and affirmed it capable of properly carrying into effect all that the warmest friends of temperance desired.

Mr. Graham of New-York contended that there is something objectionable in the constitution of the Am. Temp. Society.

The question being likely to promote warmth of temper in the discussion, it was resolved to lay the resolution and substitute on the table, for the present.

Dr. Edwards submitted two other resolutions as prepared and sanctioned by the committee, based on some resolutions offered by some of the delegates.

The first was the propriety of all young men of every rank, forming themselves into temperance societies, and exerting their utmost endeavors to promote the paramount objects of the temperance reformation. This was unanimously adopted.

The second resolution was simply stating that the sole object of the Am. Temp. Soc., and the numerous societies which have been formed in accordance with its principles, ever has been, is, and ought to be, the promotion of the temperance reformation throughout the world, and to this alone should their efforts be invariably and perseveringly directed.

Mr. Brace (or Breece) of Washington, in an eloquent address animatingly enforced, contended that the phraseology of the resolution was irrelative and imperfect; and that it did not meet the exigencies of the case, or the clamors raised against the cause. He considered it of vital importance to deny unhesitatingly and unequivocally the charges alleged against the Societies of attempting to interfere in the political relations of any class; and particularly that there should be a specific denial of the charge of proclaiming abolition, or essaying emancipation. He therefore submitted a preamble with accompanying resolutions, as additions to the resolution of the committee, deprecating the allegations mentioned.

Dr. Brantly of Philadelphia, a delegate from a Georgia Temperance Society, strenuously opposed such an amendment. He did not consider it necessary to enter a protest, or make a disclaimer against any sinister insinuations. The consciousness of rectitude can always support itself in its own dignity and purity, and should never descend to a practical or paltry explanation.

Mr. Graham of New-York supported the amendment of the gentleman from Washington.

Mr. Pitkin of Connecticut, V. P., expressed a desire that all the gentlemen present from the slave-holding States should express their sentiments and feelings on this subject.

Mr. Adams of Virginia considered that the allegations had been injurious to the temperance cause; and had prevented many conscientiously devoted or attached to

the object, from co-operating in the reformation openly and determinedly, as they otherwise might have done. That the charges were made, he regretted; but having been made, been propagated extensively, and having been the source of anxiety and dissension, he considered it would be advisable to meet them with a distinct denial. They appeared (he said) in their present form—as alluded to by a delegate in the early part of this day's proceedings—in the Richmond Whig.

Mr. Keenan of Md. is determined against the amendment, and thinks that the original resolution is sufficiently comprehensive and satisfactory. To deprecate or deny any charge would establish a very bad precedent, that might involve a thousand evils in its train. All differences would require to be thus compromised; and the convention would have to stop to squabble with all; with masons and anti-masons, Jackson men and anti-Jackson men—with all parties, political, religious, or social.

Mr. Kennedy of Virginia was pleased with the amendment; and considered it highly essential that an opinion deprecative should be expressed by the Convention of the charges; and considered that such an amendment would have a salutary effect.

Mr. Hunt of North Carolina has been an active agent in the cause of temperance societies in the south, where he had found that charges of the kind adverted to have not impeded the reformation, which has met with its principal embarrassments from the love of rum. No one believes the charges referred to in the paper, but those who wish to believe them. They are notorious falsehoods, and the greater the lie the more easy is it to perceive whose children they are that tell it. No one believes that the temperance societies have ulterior objects in view, but those who wish it were so, or are driven to frenzied desperation by seeing at the bottom of the glass total abstinence. The lie in this case will help the cause; for the reaction produced by the magnitude or prevalence of the lie when eventually detected and exposed, will more than counterbalance the prejudices that might be excited by its dissemination. It does not become the dignity or simplicity of a Christian to deny in words what his conduct will best refute.

Dr. Brantly again opposed the amendment, disclaiming any interference with this or that.

Mr. Tallmadge of Georgia was also against any disclaimer on any subject.

Mr. Breckenridge of Baltimore said, "there has been no just cause for the suspicion, and therefore there is no necessity for a disclaimer. The true state of the objection and of the charges is not that they are strictly applicable to the Temperance Societies as such; but that the same men who are connected with these societies are also connected with some other societies, whose real or professed object is or may be the question of abolition or emancipation, or any other topic, whether missionary or masonic, religious or political; but if such a connection exists, is it reasonable to demand of such persons a disclaimer on this or that subject, when a disclaimer would be a sort of advocacy or a silent sanction of the subject so disclaimed. It would be an injustice and an insult—and a pledge would endanger the cause in the eyes of God and man. A disclaimer on slavery would be a prop to slavery. The resolution is all that any have a right to seek or demand; the resolution is all that the prudence of the Convention should permit it to grant. Better not touch the question of slavery."

Rev. Dr. Hewitt made a circumstantial statement of what he supposed originated the charges. In the Journal of Humanity, believed to be immediately and entirely the organ of the American Temperance Society, had been republished some letters of Penn concerning the Indian question, and also some articles on slavery; and these being in the publication of that society, were supposed to have had their sanction. It was very easy

to connect—indeed unavoidable not to connect, the causes of temperance and of slavery and the Indian question together in men's opinions, when they had thus been connected in the same publication. The auxiliary questions were therefore supposed to have had the avowed countenance of the American Temperance Society; and therefore caused the suspicion involved in the charges. But if the American Temperance Society would distinctly disavow that they countenanced the publication of them, he supposed the differences might at once be compromised; and this he thinks easily effected. For according to the former statement of Dr. Edwards, the official organ of that society, nothing is immediately sanctioned by that Society, which does not bear the signature of their agent. Such a disclaimer is all that is necessary. He referred also to the course pursued by the 'Genius of Temperance,' in a similar manner combining several topics; so that these publications had to be banished from the houses of the planters in the South.

Mr. Watkins of Maryland considered that disclaimers would multiply accusations, and beget renewed denials.

Mr. Goodell rose to make some observations concerning the remarks that had been made on his periodical, the *Genius of Temperance*, but this was considered unnecessary, and the hour of adjournment had arrived.

Afternoon Session.

Mr. Randall of Maryland confessed himself in favor of the amendment. The charges have been made not only by enemies to the Temperance Societies, but actually by the friends; and it had been avowed even in this Convention, that such suspicions had been afloat among the very members of Temperance Societies. The promotion of the cause of Temperance therefore, requires a distinct denial. The amendment can do no harm—its omission may lead to evil.

Mr. Skilman of Kentucky affirmed that an amendment of the kind proposed, so far from having any beneficial effect in the State whence he came, would be attended with real and incalculable injury. The deliberations should be confined to one object. He gave an interesting account of the progress of temperance in his own neighborhood, where the societies had increased of late from 10 members to 3000.

Mr. Hubbard of Maryland, V. P., spoke at considerable length, and with much ability, against the amendment.

Mr. Bryce, with consent of the Convention, withdrew his amendment; several other gentlemen having spoken in decided opposition to it, and with an earnestness that evinced they meant what they said.

Dr. Edwards again, as Chairman of the Committee of Arrangements, reported that they had framed a resolution, agreeable to the suggestion of one of the delegates, concerning the medical profession as allied with the cause of temperance. This was,

That the medical profession be requested to inquire whether substitutes may not be found for alcohol, and its use be dispensed with in medical practice; and to give the results of their investigation to the public.—Unanimously adopted.

Another resolution, reported also by the Committee, from the suggestion of another delegate, was,

That the influence of the ladies in favor of the temperance cause, has had a highly salutary effect upon all classes of the community, especially upon those who are the hope of the future generation, the children and youth; and should that influence, to which they are so justly entitled, be united and universally exerted in favor of this cause, they would do much to perfect and to perpetuate the moral renovation of the world.

The resolution was adopted, with the alteration of 'ladies' to 'female sex.'

Mr. Gerrit Smith, of the Committee, proposed as from them, a resolution that the traffic in ardent spirit is

morally wrong; and that should any town or district in any State be so elevated in habits as to see the impropriety of dealing in the trade, and therefore apply to the Legislature of that State to prohibit licensing such traffic in their neighborhood, the legislative body should grant it the authority to do so. He considered such a resolution in perfect accordance with the republican spirit of our institutions; and that so far from interfering with the rights of the people, it merely satisfied, by a legislative sanction, the demands emanating from themselves. It does not contemplate interference where such interference has not been requested; but it wishes to permit that interference when it is demanded. If the trade is condemned, it merely seeks that a guarantee shall be provided against its use, and against offending the enlightened feelings of the majority of the people. Where the majority is for the trade, let it be there continued; but where the majority is decidedly hostile to its existence, let the power to prohibit it be vested in the citizens of the district. If this majority choose to select commissioners of excise, because they are opposed to the traffic, let then those commissioners be empowered by the legislature to prohibit licenses in their jurisdiction. Public opinion will thus be aided by law; and the rum-shops and drunkard manufactories will be put down by the arm of the law, aided by the desire and determination of the people.

Rev. Dr. Cathcart, of York, Pennsylvania, warmly objected to such a proposal. Who can decide that it is morally wrong to trade in, or use ardent spirit? It may be improper and imprudent—it is not therefore immoral. Many moral men of his congregation, even some of his communicants, trade in and drink ardent spirit—can he therefore tell them, without any authority from Scripture or reason, that the moderate use of spirits is morally wrong? Such a resolution will defeat the cause of temperance. The vast mass of the people are not yet prepared for such a denunciation; and those who are not, it will render enemies.

Mr. Ludlow, of New-York, supported the resolution, and considered that legislative bodies have no right to countenance and protect what is opposed to popular opinion. All that the resolution requires is the after aid of legislative opinion to that of the people, and what the people discountenance should be disclaimed and denounced by their representatives.

Messrs. Gurnsey of New-York, and Bradford of Philadelphia, denounced the resolution in unqualified terms, as likely to prove a political engine, and to be productive of the most deleterious effects. It is improper to denounce as immoral the traffic or use of ardent spirit; and it is imprudent to demand legislative aid.

Messrs. Johnson of Philadelphia, Bowles of Boston, Pitkin of Connecticut, and Wilmer of Pennsylvania, also strongly opposed the resolution, which, on the amendment of Mr. Walker of Boston, was referred to the committee for reconsideration.

Dr. Edwards again appeared, and said that the committee had sanctioned another resolution of one of the delegates, concerning the surplus consumption of grain, and had resolved,

That as the question has arisen among the friends of temperance and of agricultural improvement—"what shall be done with the surplus grains, provided they are not converted into ardent spirits?" the friends of human improvement are requested to make an investigation on this subject, and to communicate the results to the public, through the press. Adopted unanimously.

The Convention adjourned about 6 in the evening, till 9 o'clock on Monday morning.

The aggregate number of delegates, whose names have now been registered, amounts to 380.

[To be continued.]

ANTI-SLAVERY MEETING.

The London Patriot contains a very full account of a great anti-slavery meeting held in London on the 2d of April, with special reference to the communication on the subject promised to be made by the Ministry on the 23d. Lord Suffield was called to the chair.

The following paragraphs are from the speech of Mr. Buxton, the present leader of the abolitionists in the House of Commons:

He was sure that his noble friend would excuse him if he mentioned what was the exact position in which they now stood. They would all recollect that government had complied with the request of the West India proprietors to grant a Committee of Inquiry in the House of Lords; and they would recollect also the dismay with which they received the intelligence, as the mockery of all their hopes; as the defeat, the downfall of all their expectations. And yet, as if to show how fallible was man, and to show also that Providence protected and guided all their concerns, that Committee; a Committee of planters; the party so deeply interested in the issue, who were at once the judges to try their cause, and the witnesses to support the cause, and the advocates to plead for its continuance; this very Committee had become the chief instruments of dragging to light some of the very worst features in the system of slavery; so that some lords who had entered the Committee with the very best feelings towards the system, went out of it most confirmed abolitionists. Then came the elections; and there the people of England bestirred themselves most nobly. Where was there a contest, in the north, the south, the east, the west, in which their cause had not led the way, and in which did not ensure victory, or issue in the defeat of the candidate, accordingly as he answered that question, "Are you for immediate and entire abolition?" A friend of his, in the course of the canvass, had wandered far away from the busy town, and seemed to be cut off by hills from all connexion with it; so ignorant were the people of parliamentary affairs, that they actually asked his friend whether he was a candidate for the House of Lords or for the House of Commons. His answer was that he did not aspire beyond the Commons. They then said "We will all vote for you if you will vote for the freedom of the poor suffering slaves, but we will not vote for you if you will not." Thus, then, the examinations before Parliamentary Committees, and the firm determination of the people of England, had greatly advanced their noble cause. There was another set of people who had also done much—he meant the energetic and determined white people of the West Indies—the men who had thrown down the gauntlet and bid them defiance—the men who had declared, in the name of God, that not a chapel should be left standing in the island—that no Methodist parson should set his foot upon their soil—that no canting psalm-singing negro should breathe in their land.—These various circumstances had conspired to place their cause in a most prosperous condition. The first disappointment to which they were exposed was that the subject of Colonial Slavery was not mentioned in his Majesty's speech at the opening of the Session. He was much disappointed; and hastened back to the House of Commons and gave notice of his motion.—Conscious, however, that the cause would be best in

the hands of the Government, he named a day which would give them time and liberty to deliberate and decide as to the course they would pursue. The question was asked as to what the Government intended to do? It was replied that they had the business before them, and that measures would be adopted which would be safe and salutary. The Government was then warned that no measures would be safe for the Colonies, or satisfactory to the British people, which did not include entire and immediate emancipation. Such a plan, he understood, had been submitted to the West India planters, and rejected by them, imploring the Government to make out a new plan—new both in its principles and in its details.—He knew that it would not do to postpone the business to a late day—he therefore insisted on a day being fixed, a day was fixed—the 23d of April.

Rumors had gone abroad of some half or quarter measure of emancipation which was to be proposed; he did not charge his Majesty's Ministers with having listened to such proposals. One proposal was that all the children of slaves born after a certain day should be free; as if the people of England would consent that the parents should remain in slavery. It was rumored, too, that some sort of compensation was to be demanded of the negroes; it was not his intention to enter upon the question of compensation—but surely the negroes owed their owners no compensation.—It was rumored also that the people of England had lost much of that anxious feeling which they once entertained on the subject: (Loud cries of "No, no," from every part of the Hall)—that they did not manifest the zeal that they once manifested—that though many were desirous of the extinction of slavery, there were other objects which they desired far more; and that if it were necessary to take one shilling out of their pockets to accomplish it, they would not do so. He had been the principal instrument in convening that fine meeting, and he wanted to know whether these West India gentlemen were correct in the opinion they had formed, or whether he was not correct when he ventured to tell the government that for such an object they were willing to submit to any sacrifices that could justly, fairly, reasonably be required of them. (Long continued cheers.) He heartily thanked them for those cheers—not from any private vanity, but because it convinced him that he had not miscalculated, that he had not misrepresented their views and feelings—(cheers repeated)—that let but the time come when with clean hands, and unexceptionable principles, this great act of justice should be accomplished, they would not withhold a portion of dirty pelf, so that this long standing debt might be paid.

But supposing they could accomplish their first object, which was the extinction of slavery; and their second object, which was its extinction without human suffering; and supposing this could not be done without expense, such as the sending out police and so on, were their minds made up to meet it? He did not plead for compensation—no man should ever hear him plead for a compensation for persecuting. (Hear.) No; no compensation was due. But still, he felt for the planters; they had, it was true, bought and sold slaves in defiance of the laws of God—but not in defiance of the laws of men. He should therefore rejoice if the same act which brought freedom to the slave,

brought prosperity to the master. But a compensation was due to the negro which gold could not purchase. He was sure that if the public would now come forward, and say that they were willing to bear some burden, to prove the sincerity of good wishes for the negro, they could not render a greater service to the negro himself. (Loud cries of "We are willing!") Either he mistook their sentiments most grossly, or he felt assured that they would not, for the sake of a little dirty dross, neglect the payment of a debt which had been so long due. They would regard what they gave, not as a payment of a debt which they owed, regretting at the same time that it was so little, and that it came so late. He wished the planters to see the position in which they stood. If the present session of parliament were allowed to pass without anything being done, the system would be put down by the voice of British indignation. He wished them to say to the government, "Strike the bargain on just principles; and it is not any reasonable expense that we will withhold." He wished them to show the Government that it was not money but principle which they regarded; and that if their principles but preserved safety, they were quite ready to embark in the cause. And if they should see the horrors of a servile war averted—freedom restored—Christianity spreading, with all its blessings, and bearing compensation to the negro for all his wrongs; making him a civilized, enlightened, industrious, happy, Christian man; they would have no reason to regret that they had told Government that they were not afraid of encountering a little expense in the accomplishment of so great an object. (Continued cheering.)

INTERESTING MEETING IN PHILADELPHIA IN BEHALF OF THE AMERICAN S. S. UNION.

From a correspondent of the N. Y. Observer, dated Philadelphia, May, 21, 1833

Two grand measures were recommended at the annual meeting of the American Sunday School Union, viz. *a simultaneous effort on the approaching fourth of July, to increase Sunday-schools throughout our land; and the resolution to supply the Southern States, as far as is practicable, with Sunday schools.* May God grant signal success to both these efforts!

At the close of the annual meeting, notice was given that there would be a meeting in the lecture room of the church in which the annual meeting was held, of such ministers of the gospel belonging to the General Assembly, and such of the citizens of Philadelphia as might think proper to attend, at a quarter before eight o'clock to night, to enter at once upon the adoption of measures to accomplish the Southern effort. At that meeting there came together a large number of the members of the Assembly, notwithstanding the rain which fell most copiously. The Hon. Mr. Vroom, late governor of New-Jersey, was called to take the chair, and Messrs. Hunt, Wilkinson and Welch were appointed secretaries. The meeting was opened with prayer by the Rev. B. H. Rice. The Rev. Mr. Bard then stated the object of the meeting; whereupon Dr. Rice, of New-York, and the Rev. Messrs. Talmage of Georgia, Foote and Plummer of Virginia, made very interesting statements respecting the importance of the proposed

effort. After this the Rev. Dr. Wisner of Boston, one of the secretaries of the American Board, made a most eloquent appeal in behalf of this object, and concluded by submitting the following resolutions;

Resolved, That this meeting cordially approve of the resolution adopted by the American Sunday School Union, at its annual meeting to-day, to establish a Sunday school in every neighborhood in the Southern States, where it is practicable, and to continue these efforts during five years.

Resolved, That an opportunity be now afforded to all who are disposed, to give a pledge of whatever aid they may deem it proper for them to render towards the prosecution of this effort.

Dr. Wisner stated that he had but little of this world's goods, but relying upon the providence of God, he would pledge himself for \$100 a year for five years to carry on the noble work.

After the unanimous adoption of the resolutions, there commenced a scene of interest which I cannot undertake fully to describe. The Rev. Mr. P. insisted that a donation of \$100 from a widow of Virginia, and which he laid on the table, should be entered as the very first contribution to this object. A lawyer of your city engaged to give \$50 a year for five years. Another from your state said he had made money hitherto by *speaking*, now he expected to *spend* some by speaking; and after having for a minute or two advocated the undertaking, he subscribed \$10 a year for five years. A minister of Massachusetts pledged his family for two life memberships, (\$60,) and paid them, and further said that if there was a contribution box present large enough he would contribute himself to go and promote the work. A minister from North Carolina said, in reply, that having given up all his slaves and sent them to Liberia, he had no "Silver and gold" to give at present, but he thought he could find a *box* for the Massachusetts brother, and he would engage to carry him safely to North Carolina, and bear all his expenses whilst there, and take good care of him. A minister of Maine pledged himself to give \$30 annually for five years. Mr. Bard stated from a letter from Mr. Grimke, of Charleston, S. C. that that distinguished gentleman had authorized him to say that he would contribute \$500 to the object. A gentleman from Richmond subscribed \$50 a year for five years, and said that he hoped to do more when a public meeting shall be held to promote the undertaking. A young lady subscribed \$25, and others different sums.

In this way the work went on until after 10 o'clock. More than forty gentlemen, almost every one of whom are members of the General assembly, arose in succession, and stated what they would do. These gentlemen were from the North and the South, the East and the West. This fact shows that the interest is general, between \$4,000 and \$5,000 were subscribed in the definite subscriptions, besides those that are indefinite as to amount. In addition to this I believe that it was the determination of all those ministers present who did not make any pledges, to present the subject to their churches immediately upon their return, and raise whatever they can.

Auburn State Prison.—A powerful work of grace has recently been witnessed in this prison. It

is stated that more than 130 of its inmates have passed from death unto life. *Sabbath School* instruction, which has long been continued in this prison, appears to have been the means which the Lord has peculiarly blessed in promoting the conversion of these sinners.

MASSACHUSETTS SABBATH SCHOOL SOC.

The Massachusetts S. S. Union, composed of Baptists and Evangelical Congregationalists, was last year dissolved, and two separate associations formed in its place. The result has proved that the Union, though nominally divided, was really doubled. In 168 schools connected with Congregational societies in the State, there are 3,000 teachers reported, of whom 2,665 are professors of religion, and of these 394 have united with the church during the year. Of 23,979 scholars in the schools reported, 1,549 have united with the church during the year.—*Bost. Rec.*

Revival in Winchester Presbytery, Va.—Never has it been our lot, to tell of such continued and extensive revivals, as have blessed our churches, during the past year. Never have the triumphs of divine grace been so many; never have so many professed to turn from darkness to light, and from Satan to God. The reports received from our churches show an addition of more than seven hundred, since the last report, on the profession of their faith in Christ; being almost the half of the whole number reported by our churches a year ago. And there are some of our churches, that have enjoyed seasons of refreshing from which we have received no reports. We therefore feel satisfied, that the additions to the churches under our care, during the last year, have amounted to more than eight hundred. In some of our churches the revivals have continued for more than a year, and seem to be still in progress.

We might detail many interesting cases of aged sinners bending under the weight of years, coming and sitting with little children at the foot of the cross, to learn of him, whose teachings they had rejected for more than threescore years;—of many, who having long and obstinately resisted the strivings of the Holy Ghost, were at length brought to that submission to Christ, which gives peace to the soul;—of many who have given up the refuges of lies, which infidelity holds out to deceive the children of men,—and of many most remarkable answers to prayer; but the limits propriety prescribes to us, will not permit.

The various benevolent operations in which the church is engaged in this day, are receiving more attention than at any former time. Tract Societies, Sunday schools, and especially Temperance Societies, are in vigorous and increasingly successful operation amongst us.

We feel warranted to say, that the tone of pious feeling is higher among us than it has been heretofore, and that the standard of practical godliness has been raised.

Amongst other interesting facts growing out of our revivals, we are permitted to state, that there are now twenty-five young men, connected with our churches, who are in various stages of progress, preparing for the ministry of reconciliation. For this we desire to thank God. Another pleasing feature, in the state of things among us, is, that there is in very many Christians, a "forgetting the things which are behind, and a reaching forth to those which are before."

There seems to be a feeling that the work is not yet done, that we have a right to labor for greater things and to expect them, "that it is the last time," the time when God's Spirit is to be poured out on all flesh—that in a particular sense the kingdom of Heaven is at hand; and that the days of the right hand of the Most High, are now to be seen upon the earth.

And here with thanksgiving to God we raise our Ebenezer. To all who love the Lord Jesus, and expect his appearing, we would say, be faithful unto death, and God will give you a crown of life.

Signed by order of Presbytery.

JAMES M. BROWN.

Richmond Telegraph.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city on the 9th inst. a child of Mr. David Alling, aged 3 years.

At Buckingham, Va. Rev. Thomas Burge, aged 46 years, a local preacher of the Methodist Episcopal church.

In New Orleans, on the 21st of May, of the prevailing cholera, Dr. Lewis Herman, Surgeon in the Navy of the United States, and latterly a resident of this city. He was at the head of his profession in the naval service, and distinguished as a gentleman of science. He has left many friends in this vicinity who will most sincerely mourn his loss.

At his residence in Manchester, Vt. Hon. Richard Skinner, aged 55, formerly of Litchfield, Ct.

In Northampton, on the 29th ult. Mr. Timothy E. Dwight, a graduate of Yale College.

Died at Woodstock, April 25th, Mrs. Mary Bugbee, wife of the late Capt. Hezekiah Bugbee, aged nearly 80 years. To follow this truly excellent woman through all the scenes of a long and eventful life, and to portray her true character in them all, would require something more than a passing notice. I therefore purpose to confine the attention of my readers to her character as a mother. In this capacity she acted nearly sixty years. Intelligent, affectionate, equable in her disposition, she was admirably fitted to administer to the almost endless wants of helpless infancy, to form the disposition, and to develop the opening faculties of the mind. Her government was perfect, for she took her model from the government of God. The law of love was ever on her lips. She never refused to gratify the wishes of her children, without showing them that such gratifications would be injurious. Nor did she neglect the religious education of her children. In this department of duty, her efforts were indefatigable. She seized on the very budbuds of intellect, and bade them think on God—upon the first feelings of moral obligation, and had them love him. Nor did she remit her efforts, until the growing energies of the soul had ripened into manhood. She prayed for her children. While performing for them the innumerable kind offices, which her own deep affection, and their wants dictated, it was her habit to be lifting up her soul to God in their behalf. Nor did she labor and pray in vain. Before her death, she had the satisfaction of seeing all her children, eight in number, and all their companions except one, the professed disciples of Jesus,—together with eight grand-children out of twenty-five. The rest were young.—Mothers—Look at this short and hasty outline of character, and learn your duty. Mothers of impenitent children—Learn from hence what you should do without delay for their eternal well-being. Do it—and like our departed friend as you sit on some eminence in heaven, you shall doubtless, have the joy of greeting these fond objects of your solicitude and affection.—*Com.*

Poetry.

SATURDAY EVENING.

The week is past, the Sabbath-dawn comes on,
Rest—rest in peace—thy daily toil is done;
And standing, as thou standest, on the brink
Of a new scene of being, calmly think
Of what is gone, is now, and soon shall be,
As one that trembles on Eternity.
For, sure as this now closing week is past,
So sure advancing Time will close my last;
Sure as to-morrow, shall the awful light
Of the eternal morning hail my sight.

SPIRIT of good! on this week's verge I stand,
Tracing the guiding influence of Thy hand;
That hand which leads me gently, kindly still,
Up life's dark, stony, tiresome, thorny hill;
Thou, thou, in every storm hast shelter'd me
Beneath the wing of thy benignity:—
A thousand graves my footsteps circumvent,
And I exist—thy mercy's monument!
A thousand writhe upon the bed of pain—
I live—and pleasure flows through every vein:
Want o'er a thousand wretches waves her wand—
I, circled by ten thousand mercies, stand.
How can I praise thee, Father! how express
My debt of reverence and of thankfulness!
A debt that no intelligence can count,
While every moment swells the vast amount?
For the week's duty thou hast given me strength,
And brought me to its peaceful close at length;
And here my grateful bosom fain would raise,
A fresh memorial to thy glorious praise.

Barbadian.

BOWRING.

COLONIZATION SOCIETY.

On the evening of the 5th inst. Rev. Mr. Gurley, the Corresponding Secretary of the American Colonization Society made an address in behalf of the Society, in the Conference room of the Center Church in Hartford. Mr. G. illustrated the positions that the Society was founded in benevolence to the whole African race—that it is the only practicable plan in which all parts of the country are united—that it is not only—benevolent in its design but beneficent in its operation—and that its tendency is to promote emancipation by providing for the removal of the blacks, and making it safe to set them free.

As to the charge that the Society does not prohibit the sale of ardent spirits in the Colony, it was stated that the Managers have done all in their power to counteract its sale—that they can use none but moral means to prevent it—that as much has been done there to stop the sale, as in any part of this country, and even more, the price of a license being \$300, and an ad valorem duty of 25 per cent. being laid on spirits imported. The Managers cannot, without the consent of the Colonists, put a stop to the

sale of ardent spirits—and if they could, it would be time enough to blame them when such laws are passed in New-England.

We have no doubt that the discussions and facts called forth by the attacks on this Society, will increase the number and energy of its friends, and promote its prosperity.

A committee was appointed to devise measures to increase the contributions for the Society, which, it is hoped, will be made on or near the fourth of July next, in every congregation in the State.

—Con. Obs.

AMERICAN (BOSTON) TRACT SOCIETY.

The annual meeting of the American Tract Society was held at the Park street meeting-house, at half past 7 o'clock, on Wednesday evening—Hon. Wm. Reed, President, in the chair. Addresses were made by the Rev. Messrs. Linsley, of Boston; Peters, of New York; Babcock, of Salem; Plumer, of Virginia, and by the Rev. Mr. Sutton, a Baptist missionary, recently arrived from India. From the report, it appeared that nearly 13,000,000 pages of tracts had been issued from the depository during the year, and that the receipts of the Society had been \$13,787, of which \$5,886 were for tracts sold, and the balance from donations, legacies, &c. Nearly \$4,000 had been remitted to the Parent Society, in New York, to aid in distributing tracts in heathen lands.—Bost. Rec.

The next monthly meeting of the New Haven County Temperance Society will be held at Derby on Tuesday, the 25th of June.

N. C. WHITING, Secretary.

The Congregational church and Society in North Haven have given Mr. Leverett Griggs, now Tutor in Yale College, an unanimous invitation to become their Pastor.—Comm.

The Summer Term of the Academic School in West-Haven, commenced the first of May, under the instruction of Miss BREWER, a teacher qualified both by education and experience.

Letters received at the Office of the Religious Intelligencer during the week ending June 14, 1833.

J. Tuttle, Windham, N. Y.; Z. Storrs, Mansfield, Ct.; J. McLaughlin, Muanda, N. C.; G. Trumbull, Stonington, Ct.; Wm. Seymour, Jr., Stillwater, N. Y.; Daniel Park, Conklin, N. Y.; L. Loomis & Co. Pittsburg, Miss D. Bradley, New London, Ct.; B. Huntington, Norwich, Ct.; John Hyde, Norwich, Ct.; Wm. Carlisle, Charleston, N. Y.; Geo. King, Sharon, Ct.; P. Safford, Westminster, Va.; A. Broom, Austerlitz, N. Y.; R. Flynt, Monson, N. Y.; Rev. S. P. Storrs, Exeter, N. Y. C. Spencer, Salem Bridge, Ct.; Mrs. Maria Hart, Stonington, Ct.

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